

# THE GLASSE

of Mans folly, and meanes to  
amendment of life.

*This Glasse of our folly, is that we may knowe,  
the cause of the crueltie which among people flowe.  
Such poyning, such pilftring, such griping for gaine :  
& great greedy gathering, as purchase our paine.  
Such whores and such theeves, such bankrouns & beggers,  
such fighters, such quarrellers & mischieuous murderers.  
Such wrangling for wealth & care for to get :  
such losse of soules health, as canker shall fret.  
Such euill and such enuye, heart-harred & strife,  
such seruing of Sathan betweene man & wife.  
In this Booke is shewed Diabolus deuises :  
& also reprooue d his subtil enterprises.  
Therefore (gentle reader) deale thou not so rashly,  
to reprocue with back-biting the thing that mislikes thee.  
The learned allowes this which virtue imbrace :  
for none but euill actions it seekes to disface.  
Therefore if it touch thee, turne prating to praying,  
least Zelotypus Deus correct thy gain-saying.*



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solde at his shop in Gracious street, neere vnto  
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James B





To the right woorshipfull Sir Owyn  
*Hopton Knight, B. H. wisheth in this*  
life, the encrease of all spirituall graces, &  
in the life to come, endles felicitie,  
through Iesus Christ.



*Ataxerxes* the noble King of *Persia* reiected not  
the poor husbandmans gift, who offred him his  
handfull of cleane water, esteeming more the  
good will of the giuer then of the giuft: euen so  
(right worshipfull) I trust you will accept my  
good will as woorthie of your receite, although  
(in respect of my rude writing and grose handling the matter)  
it is not in value to a handfull of water, in comparison of the lear-  
ned bookes you haue perused: The meanes that moue my bold-  
nes to dedicate it to your worship (is) I remember when I was  
very yong in yeares, I heard many of my kinne & COUNTRYMEN  
mourne for your departure out of *Suff.* in that you were a fortres  
and staye for the COUNTRY, a louer of vertue and hater of vice as  
you doe now continue. And seeing God hath placed ouer vs a  
gracious Gouvernesse in vertue, whose Maiestie I pray God pre-  
serue long and ioyfully to continue to his glory, the aduance-  
ment of vertue and banishment of vice, to her profite and our  
comforte a faithfull mother in *Israell*: and also constituted good  
magistrates and faithfull subiects, among the which your wor-  
ship hath alwaies beene one in truth of tryall & godly fidelitie to  
your Soueraigne, loue to sinceritie & virtues in generall. And  
God hath and doth illuminate our age with the heauenly veritie,  
the light of his sonne Iesus our life, the *Euax* & voice of ioye to

## The Epistle Dedicatory.

procure vs from the Popes inuentions to Christs institutions.

Notwithstanding many vnmindfull to be thankfull for this happines, greiue God with their sinnes, purchasing punishments by superfluous wasting of his benefits: The drunkerd in excesse of drinking: the luxurious in pride, pleasure & excesse of apparell: not only so, but the lasciuious liueth in lust, the couetous in crueltie, fraude and false dealing, so that this speaketh vnto vs: *Redigit flumina in desertum, et processus aquarum in siticulosum solum: terram fructuosam in salsuginosam propter malitiam habitantium in ea.* Psal. 107. vers. 33. He turneth the floodes into a wildernes, and springes of waters into drynes. vers. 34. A fruitefull land into barrennes, for the wickednes of them that dwell therein.

And seeing iniquitye (which God doth hate) dooth now abound, I haue in haste done my small industrie, and made this booke, to the end people might returne & repent: which is vnworthie of your veiwing in respect of your great and graue experience. And leauing my vnlearned pen, I commit this simple contribution to your tuition, and shall in dutie praie for your worships prosperitie, to perseuer in loue of God & godlines, that after this life you may haue eternall ioyes & heauenly felicitie and all the rest of Gods children, through Iesus our Sauiour. Amen.

Your Worships in obedience.  
B. H.





## *To the Christian Reader.*



Eloued and deerly bought by Christ Iesus, I intirely beseech you consider the causes why I imployed my small industry in making this book: which is, that God may be glorified, sinne discovered, his enemies rebuked and his seruants in vertue to be encouraged. Therefore desire God to open the eyes of thine heart, that thou maist read with meeknes and iudge with discreation, and accept it as a myte cast in among greater treasures: Not because it proceedeth of good intent, but because the originall & warrant is  $\text{h}$  true fountaine and sincere woord of God: yet peraduenture he wil mislike it which like his sinnes heerin reprooued: for all are not Gods children that saith Lord, Lord, and many whome reason perswade vs least to doubt of, wil seeme to addulate and defend the malignitie they be adiect vnto, although it be repugnant to the word of God, which is to be admired & lamented: If any such doe obiekt that ther be many good bookes set forth, and therfore this is needles: it is more requisite for them to consider there be many vnlawful bookes of ribaldrie, merry lyes and vnprofitable stories to please fond phantasies, which doth derogate the glorie of God: I wish the inuenter, the seller and buyer to remember they are the meanes to enlarge the diuels king-

## The Epistle to the Reader.

dome. It is miraculous to see how in many places they are delighted, perused and iterated againe & againe. And the bookes which are a meane to draw vs from the diuell and hel torments, be little exercised of many. which doth diuulgate and evidently declare such people haue not the sweet taste that those haue which be indued with Gods holy spirit. It is apparant that sathan hath bewitched vs, and that the tares and his adherents spring thicker then the good corne. And therefore needfull there should be more good bookes to improoue the impietic that most be adiect vnto, as the frutes declareth being laid vnto the touchstoe: which trueth let vs obey and not resist, for they which do so, resist against God. Therefore I hartily beseech all people for their owne profit as they would preuent paine and haue heauen, to reuolue with them selues and pray vnto God earnestly to sanctifie their harts that they may resist all temptations and not redicate in euill which God dooth hate: for which cause I wish their saluation, showing comfortable promises of God to the penitent, and iudgement to the reprobate, with seuerer speeche to the ridiculous and lewd liuers, to the end they should be ashamed & refraine from those vices and enormities which bring great ruine to Realmes and to our selues: for wee are so prompt in seeking our owne destructions, so stout, hard harted and shamelesse, delighting in sinfull pleasures, that we little regard his threatening and tokens of his wrath dayly sent: and therefore sharpe speeche is requisite.

*Valere.*

Com-





Combibo counsaileth not to be counsailed  
*and would she Author alter.*

**W**hy trouble you my mery minde  
I can not loue nor like yee:  
You shew your self to be vnkinde,  
so much to moue and minde mee.

Such studie bringeth you no gaine,  
your pen your profite hinder:  
Reuenge will rise and you disdaine,  
till goodmen at him wounder.

My mates and I wil looke awoy,  
with frowning face we beeto yee:  
Bibax back bites bitterly,  
superbia seekes to hurt yee.

Capillatus he will worke yee hate,  
if you make bookes to brade vs:  
We are at ease, come be our mate,  
in pleasures great not greiuous.

Astutia wil thee dispise,  
Aleator casteth in his lot:  
Salax against thee dooth deuise,  
refuse thy pen, lets fil the pot.

FINIS.

Now

Now Trueth counsaileth, whome the  
author obeyeth.

**F** Care not the face of fancie fine,  
lewd Lucifer and lust:  
To conquer them you shall in time,  
if you in God doe trust.

Your booke, good people well dooth like,  
send forth therfore that Doue:  
To bring with ioy in Arke aright,  
by meanes of God his locue.

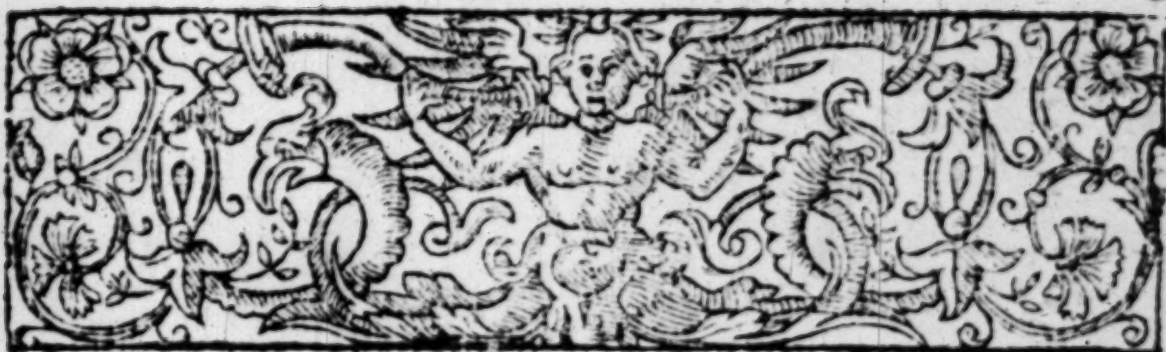
God bring you Brian vnto blisse,  
alwaies to dwel in heauen:  
with him where ioy and glory is,  
good people say Amen.

*Optime Deus esto nobiscum nunc et in æuum.*

FINIS.







# THE GLASSE OF MANS

folly, and meanes to amend-  
ment of Life.



Although it be little considered of some [yet are they not ignorant of this] that wee shoulde liue according to the wil of God reuealed in his woord, carefull to winne others to doe the like, doing our industrie to shew the things he hath commaunded, detesting & reprobuing the thinges hee hath forbidden, illustrating Gods glorie in all our actions, with sinceritie of hart, which is

the end and finall cause of our creation: They that doe these thinges follow not their owne phantasies as our aduersaries & enemies of the truth doe: which call stockes and stones Laymens bookes that be execrable and cursed of God. The Prophet Dauid sheweth vs the true way that directed him right.

*Psal. 119. vers. 9.* Whereby shall a young man cleanse his wayes but by ruling him self after thy woord. *vers. 105.* Thy woord is a Lanterne vnto my feet and a light vnto my pathes. In the which (as in a mirrour if wee search with vnderstanding conducted by the Spirit of God) wee shall see pleasanter light then the  
glistening

god-coun-  
le is to be  
ceined.

glistering stelliferous Beames of the Sunne, to light vs in the way to walk to Gods glozie: From which canonicall rule Diabolus dooth seduce and drawe some to be neuters, neither hotte nor colde: some Atheists and infidels, papists, Anabaptists and Brownenists, generally he intiseth to all iniquitie, and concerning the perticularitie which shall be named, not any shall haue iust cause to reward me w<sup>th</sup> hatred which wish the leaue the way to hel, and haste to heauen: for it is in dispight of Sathan and not of man that here is reprobued, not vsing the Tictuling house for necessitie: But the common and accoustomed sinne of Drunkennesse that dayly encrease: from which except wee refrain and that speedily, wee shall procure pinching paines by the seuerer wrath of God, which hath and is like more abundantly to fall.

om. 7. ver.

The Apostle Saint Paul indued with a heauenly spirit, perceiving iniquitie would abound against the generall iudgment, giueth a caueat 2 Tim. 3. That in the last dayes men shall be louers of them selues, which is to be vnderstood of their bodies, for while wee liue so inordinately, wee are enemies to our soules which are our selues. Rightly is it said, Corpora nostra non sunt nos: our bodies are not vs, to the which wee are debtors, but not to liue after the flesh. Notwithstanding wee fill the bodie and faint the soule, delighting so in liquor that therunto we lust. Excesse of drinking is in vse abhominable, the which ill vse maketh such abuse with many belly-Gods, that they can swill it in at all times, thristie or not thristie, as much in one day as will serue some man ten, and so impudent and shameles, that they wil rather boast therof then be ashamed. Bibax adicted to Bibacu'us is eliant to Bacchus, frequenting Bachanal untill hee be Bacchatus.. Our aduersarie inticeth vs to excesse of drinking, that he might torment vs in paines without ending: for Drunkers sildome seace from drinking, and a gluttons gutte sildome leaue gaping, not only doing euil but delighting in euil because their affections are not on the ioyes of heauen, neither dread they the deadly doleful paines of hel, except a seruile feare as sathan hath: and howsoeuer they flatter them selues they deny God in their actions. Psal. 14. Dixit insipiens in corde suo non



and meanes to amendment.

3

non est Deus. The foole hath said in his hart there is no God, and yet paradeuventure wil confesse him in time of peace with his mouth. It is a probabilitie of trueth, that drunkennes is a common sinne which hath many euill companions, as whozome & such like: They regard not, that for their quaffing they shall haue gnashing, for their rude behauiour & laughing, weeping and mourning: pleasures to them present, are more sweeter then remembrance of the paines to come are bytter. For Cholon encreaseth cholera, which cause to become cholericus, frequenting quaffing, and turning pot after potfull, into their byas bellies and wide weasands, making them gutters of gullpers and swiltubs of swine, vn-satiabie in receiuing, and readie in expelling the same not farre from the doore: so that many houses neede no other signe, not regarding who see their priuities, and againe into the den fill and fetch haue for half a pynte at a draught, drawing destruction. And as the Pope beeing vn-satiat, gripes and pincheth the poore ignorant to horde vp chyncks in his chests, so are quaffmates excessiue to poure drinke into their brests: but heer repugnant, the Pope by his pæuish practice and pardons gets gain: but drinkerds in drinking consume gaine: the papists (though not the Pope) fast oft, but turne pots fast oft: the papists though they vse false fast they therby profit the poore, but Combibo and cup-kissers by excessiue drinking make graine the deerer and hinder the poore: here againe they conclude, the Pope and papists practice cursing and swearing, wrath and crueltie without mercie vnto those they ouer-come, as if they were in an extasie of minde: and so will turne pottes. And as I haue heard of one numbling on masse woulde holde his beades in one hand, and a peticetes placket in the other, so haue I seene quaffmates that would say Amen when they haue satte with them that woulde giue thanks before meate: but fasting soundly on the ale, and roundly on the roste: concupisence causeth them to breake into wantonnes, ribauldrie, mocking & iesting: not only in idle wordes which for euery one we shall giue account for at the day of iudgement: but also in wordes, which are meanes to sturre vp whozedom and vncleannes, beginning with the w of God in their mouthes, but like Iocrites

*The manner  
of drunkenne*

*Pot-mates  
hath popish  
qualities.*

*Qualities of  
quaff-mates*

*Mat. 12.  
verse. 36.*

## A Glasse of mans folly,

ende with the diuell in their hartes, seruing him an hundred times for once the contrary, which are vnseparable adioints of vn-satiabie paunchbellies, not much vnlike the Painims that neuer had the meanes we haue, which worshipped both God and the diuel, painting the one white and the other black: and being asked therof, answered: we worship God that hee shoulde doe vs good, and the diuel that he should doe vs no harme. Oh gaping gulpers, if you haule betwene Christ and Welyall, ye are no true christians: ye haue cause to turne feasting to fasting and laughing to mourning. Saint James 4. vers, 9. reprehending the wauering minded, saith, Let your laughter bee turned into mourning, and your ioy to heauines. But they that vse drunkennesse and gluttonie, chambering and wantonnes, are prompt to proude practises. Mat 9. v. 24. The rude rusticalls laughed Christe to scorne: In stead of sobrietie, we vse luxurie. the wagging of a straw moueth Acriogelos to ha, ha: much quaffing maketh breif beasts & coragious, & worse then beasts, modum adhibet appetitui, they measure their appetites by the rule of necessitie: but men with reason becommeth vnreasonable, and are in that respect inferiour to beasts vnreasonable.

*Difference* There be that keep houses of resorte, which will not permit  
*betweene the* any abuse in them, and will reprove their Guests for excessive  
*good In-kee-* quaffing, rude talking and swearing, they will not haue their  
*per & the ill.* houses dens for diuels. And some there be like Proteus which  
 would chaunge him self to all likenes: euen so doe they frame  
 them selues as euery man is affectioned, especially flattering &  
 following the mindes of those that plie the pottle fastest, which  
 makes many proue poore without money or decent apparrell to  
 couer their nakednes. Luk 15. The prodigal sonne deuoured his  
 goods with riotous living and harlots: there is no doubt, so long  
 as hee had living, so long was he in great estimation: but when  
 all was gone, hee would faine haue filled his belly with huskes  
 the swine eat, but no man gaue them him: euen so, when men  
 were poore and purse emptie, their absence is more in request  
 then their companie. The receipt of poore mens money superflu-  
 ously spent, cannot with all good conscience be wel digested, see-  
 ing their wiues and poore children want sustenance at home:  
 neither



and meanes to amendment.

neither knowes the wife at what ale-house to finde her euill  
mome, moze liker then her good man; and perceiuing her goods  
consuming and children crying for things necessarie, she is con-  
strained to tel him of his lewd behaviour: The drinke pearcing  
his braine, he stamps, staggers, stares and sweares with great  
othes and sometime stripes (wherby the wrath of God is kind-  
led) so that great inconuenience comes therof: loue decreaseth,  
hatred increaseth, and either they depart or liue like dog & cat:  
and hauing spent their liuing, such (oft times) fall to theeuing,  
procuring a grieuous dogges death hanging with stretched out  
necks, which walked in the way of wasting; at which place  
they cry out against licentious liuing, drunkennes, whores-  
dome, theft, prodigalitie, riot and chambering, which in their  
prosperitie could not once abide to be tolde of it, neither wil ma-  
ny (that now are careles) haue care to preuent it, but perseuer  
to poure into the paunch, so delighting in the liquoz y<sup>t</sup> it hangs  
glistering on their beardes, and poore children wants it which  
either drops on their dublets, or els they snatch it in as much to  
their proffit as the fish smatcheth the baited hooke, and some get  
such an vse therof, they smatch their lippes in their common talk-  
ing: which people whose delight is to peepe into a pot, may well  
be compared to Philoxinus which wished his neck so long as a  
Crane to feele the moze pleasure in the long running downe.  
But let vs that haue the light & true meanes to know God, re-  
fraine from the carnall and lustful delights of filthy flesh, least  
wee fry in fire which neuer shall be ertinguished.

O y<sup>e</sup> that frequent quaffing, riot, chambering, wantonnes,  
laughters, iesting, scollish talking and rude behaviour like vnta-  
med tigers and brutes vnbaydeled: If you would vse militarie  
resistance continually against Mille-artifex which conquer you  
like colwarde, your vntamed affections should be tamed, & ther-  
fore not feeling his circumsents ye liue in lust, ye eat and drink  
at ease, and feele not the combats Gods children haue, but Mime  
Mime, call to minde y<sup>e</sup> haue your portion in this life, consider  
with mourning how the Prophet mindes y<sup>e</sup>, *Psal. 73*. They  
shall be cut downe like the grasse and wither as the green hearb.

*Beholde y<sup>e</sup>  
stout and o-  
stinate, lee  
this be a d-  
cument, an  
admonition  
vnto you.*

A Glasse of mans mans folly.  
Concerning the effects of drouisie  
drunkennes.

**H**e that is a cōmon kiscup affectioned to fil his gorge so ful that hee somes out the froth, may be accōuted one wout gouernment: he makes him self neither man nor beast, for he is worse then any brute: though hee haue many good qualities, drunkennes drowne them, and hee that delights to suck excesse of such colde frumentie, shall finde it a meanes to fill him full of infirmitie. *Gen. 19.* Lot beeing ouercome with drinking, became a bondslauē to lust and whoredome. Much quaffing maketh one vnquiet, enuious, vntemperate, incontinent, fierce, wrathful, ready to braule & fight, to curse, & swear, stamp, & stare, it maketh a naked man to run among swordes: it hurteth the brains the hed, the eyes, & hearing, it euibrates the whole body and (as a quotidian feuer) causeth drowse and plurisie: it infeebleth and dissolueth the whole man, it breedeth innumerable diseases, it procureth plagues from God, it distroiet his benefits & bringes this world to pouertie, it causeth poore people cry, & is an offence to God and all his children.

All kinde of sinnes waite on excesse, a drunken drudge is apt to all euil and vnapt to any goodnes, it bringeth many to y<sup>e</sup> gallows to haue a dogs ending: and without faithfull repentance it drowne the soule in death euerlasting. But Milleartifex is full of shifts, he wil perswade his companion it maketh his wit the apter: but how to serue Asmodeus the feind of lecherie, & Asotus an incontinent person and therfore to be reiected, as Aspis a serpent very venemous. It cannot make you the apter to goodnes, the euil effects therof are monstrous, it taketh away the senses, it maketh a man a monster, from the Image of God to the image of sathan whose actions are so ridiculous: hee maketh him selfe a scoone to all wise men, little children well trained by abhorre their behauiour, though rude ribaudes reioice to see it *Os. 4. vers 11.* Whordōe, wine & new Wine infatuates the hart *Ierem.* writeth Venter mero estuans spumat in libidinem. The belly inflamed with wine bursteth forth to lust. *Pro. 20.* Wine is a mocker, & strong drink is raging, who so is deceiued thereby



is not wise. *Pro. 23.* Woe, sorrow, strife, murmurings, wounds without cause, rednes of eyes are adioints to the that tarry long at the wine. *Sal.* would haue vs so far from drunkēnes that he saith *vers. 31.* Looke not thou vpon the wine when it is red and when it sheweth his coullor in the cup or goeth downe plesantly, hee sheweth the effects it wil byte like a serpent and hurt like a Cocatrice, thine eyes shall looke vppon straunge women, and thy hart shall speake lewd things. Much drinking maketh men estranged from them selues, it moueth a man to hurt them he loueth best, it excludeth all honestie, ciuilitie, humanitie & all kinde of secrets. Much drinking and eating bringeth idiocie and foolish dotage, wherby man is allured to the vndiscret: as Herod *Math. 14.* to graunt the hed of Iohn Baptist to a deceitfull dauncer: many are so giuen to exces that they wil not only withd: a w their charitie frō the poore, but gets what he hath to put into y puding poke, wherby Dolus becommeth Diues vntil hee tasteth Dolorificus: *Luk. 16.* as hee which fared delicatly but would not pittie Lazarus so much as his dogs which licked his soares: but hee went to heauen and the Goymandised Epulo to hel. Cry to God for mercy to be chaunged from Diues qualities least thou goest to the lake of quaking which thou procurest by thy alchouse quaffing: and furthermore it is a meanes to cause confusion to come vpon those that conceale it and will not reprocue it as they are commanded. And therfore it is a dangerous thing to be among drunkerds or impious people except yez reprocue them: therefore I wish those that receiue their money and all other which vse their companie, freindly to admonish them: remēber y saying of Christ: What proffiteth a man to winne the whole world and lose his owne soule? We see the euil effects of drunkennes are infinite, and therfore the thing to be greatly eschued.

Drunkennes and excesse of drinking  
reprocued by Gods woord.

**C**Concerning the reprocue by Gods woord Comibibo cousin to pot companion perswadeth him selfe that hee commits no drunkennes so long as he can goe and talke, although his byas belly be bladder blowen. But remēber oh swine & in man

ners more worse, what the Prophet saith *Esay 5. vers. 11.* Woe vnto them that rise vp early to followe drunkennes, and to them that continue vntil that wine dooth inflame them. Giue care you which are dayly inflamed, & not ashamed: for small grace regards not the woe of woes, vntil they wound his soule, hee wil vse the alehouse and abuse it as an euil house, neglecting his vocation, shewing freindship to the wormes that shall feede vpon his greasie carcasse, fattening him self against the day of slaughter: hee profits not him self neither them that doth fill such excessse, it may prosper a time but such gaine in the end is like to bring paine: for the excessive quaffer though hee reele not, neither vomit, is culpable and hath committed drunkennes. Learne to knowe therefore that God hateth the inordinate swill-mate though hee reele not, and likewise the drunkerd which hath no government of himself although hee be the lesse drinker: hear Gods words and consider the same Chapter of *Esay. vers. 22.* Woe be vnto them that are mightie to drink wine, and to them that are strong to poure in strong drink. Repent thou grieby gulper least the woe of woes light vpon thee, for though thou canst goe and talke, thou art an inordinate drunkerd: If thou wilt escape the woes which shall make wrong walkers waile, in time reuert and call for merrie: bee auenged of thy greasie gut: for thy great eating and drinking vse fasting. *Ephs. 5. vers. 10.* Be not drunk with wine wherein is excessse, but be filled with the spirit. alas, wee fill our bodie so full of drink, that the spirit of God takes no place in vs, as appears by our fruits. Christ saith, *Luke. 21.* Take heed to your selues, least at any time your hearts be oppressed with surfeting and drunkennes. &c. *Salomon* saith, Wine & women lead wisemen out of the way. If excessse be such a delusion to men of vnderstanding, how much greater to them y are rude in their best remembrance? Christ saith, *Math. 24.* That seruant that is ruler ouer the household, if he eat and drink with the drunken, shalbe cut off and haue his portiō with hypocrites: there shalbe weeping and gnashing of teeth. *Gal. 5.* Drunkennesse & gluttony are frutes of the flesh, and the committers thereof shall not inherite the kingdōe of God. I pray God these fearfull threatenings may moue vs to repent and haue no societie with false filbel.



and meanes to a mendment.

filbellies: For Heluo gormadise his gut, deuouring meat & drink  
for wagers till hee euacuates as hee receiued. The Prophet Ier  
saith, 2. chap. Weep and howle ye drunkeids. Gods word dooth  
reprehend yee, therfore returne yee shamelesse swil mates for of  
all people you shew your selues most obstinate against God and  
those that in hart professe him: But for the goodwill you shoulde  
beare to God and the desire you shoulde haue to heauen, I hartily  
beseech you to embrace not the pot, but the saying of S. Paul,  
*Rom 13. vers. 12.* The night is past the day is nigh, let vs cast off the  
woorkes of darknesse and let vs put on the armour of light, *vers.*  
*13.* so that we walke honestly as in the day not in gluttony and  
drunkenness, neither in chambering and wantonnes, nor in strife  
and enuying. *vers. 14.* but put yee on the Lord Iesus Christ, and  
take no thought for the flesh to fulfil the lust of it. The Prophet  
*Habacuc 2. verse 15.* crieth woe to him that giueth his neigh-  
bour drink. Thou ioynest thy heat & makest him drunken also,  
that thou maist see their priuities. S. Paul, saith, *1. Corin. 10.*  
If wee eat or drink we should doe it to Gods glory: that is, to eat  
and drink to liue, and not to liue to eat and drinke that thereby  
the body should bee more vnapt to serue God. *Gallatians 5.*

A rule for  
great eaters  
and drun-  
kerds.

Walke in the spirit and you shall not fulfil the lust of the flesh.  
which hee reciteth in *19. 20. 21. verses:* the which brigodly actions  
are so common, that except wee repent full soone wee are like to  
perish, as many haue done by water and being full ex-  
amples to admonish vs in this last sinful age, wherein people fulfil  
their lusts in diuers respects, so that in many is to be percei-  
ued the image of sathan.

(Oh England) repent and pray, the peace and tranquillitie,  
welth and prosperitie which God hath sent vs these 37. yeares,  
and his trueth taught vnto vs, wilbe a witnesse to reprove vs  
for want of thanks & loue to God and for our self-loue to impietie  
and pleasure.

Now followeth perfect prooffe that the Children  
of God must not be associated with drun-  
kerds or impious persons.

S Alomon saith, *Pro. 23.* Keep not company with wine bibbers  
and deuourers of flesh, for the drunkerd and glutton shalbe  
poore.

poore. *Prob 24*. Be thou not enuious against euil men neither desire thou to be with them. *The Prophet David saith, Psal. 110. vers. 115*. Away from me ye wicked I will keep the wayes of my God, *Psal. 15. vers. 4*. He shall dwell in Gods tabernacle in whose eyes a vile person is contēned, but honoreth them that feare the Lord. *Psal 26*. *The Prophet saith*, I haue not haunted with vain persons nor kept company with the dissembler: but drunkards count such men no companions, they lose a loftie title that shakes not hands with the diuel: but such as flatter them in folly w<sup>th</sup> prophane shew of shadow disbainning rather holynes then deuilishnes and ioyne in excesse as farre as the foremost in lewd life, and lying, brawling and causing discord and fighting are the companions. *Prob 23* He that is a companion of fooles shalbe afflicted. Therefore thou hadst better be hated and goe to heauen, then of them to be loued and goe to hell: The freindshippe of this world is enmitie with God: therefore refraine from euill companie, be warned, for if thou wert very expert in the Scripture and had alwaies a good booke in thy bosome to looke into, and yet vse riotous company, by little and little they will frame thee to their fashions, though thou thinkest no, and so consequently to confusion: if they dispise thee because y<sup>e</sup> dost not ioyne with them in excesse and iudge of thee that thou thinkest thy self righteous, in iudging thee falsly they condemne them selues: for all of vs are gracious sinners. Remember that God hath forbidden thee their company and societie, in steed wherof, vse good companie. *The Prophet saith, Psa 119*. I am a companion of all them that feare the Lord. be thou so, and not a Camelion for all companies. *Cato counsailes thee to walke with good men: Christ saith, Mat. 24*. Hee that eates and drinks with the drunken shall haue his portion with hypocrites. *Ephes. 5*. S. Paul reprobuing the impietie of people, shewing the wrath of God for the same saith, be not therefore companions with them if thou be indued with the spirit of God: although thou art a sinner, thou canst not but abhorre obstinate sinners which comit sinne willingly and follow it greedily: for what concord is there betwene light and darknesse, Christ and Beliall, God and the diuel: it cannot be, and therefore not to be interuailed although the true seruants of God and the seruants



and meanes to a mendment.

11

seruants of sathan are alwaies in battle: so was Christ, his Prophets and Apostles with the euill world.

The tiranicall hatred of Drunkerds towards those that will not ioyne with them in excesse and behauiour abhorred of God.

**T**he Prophet Dauid complaineth, They that sat in the gate, spake of me and the drunkerds sung of mee: At which time hee was compassed with great grief and sorrow of hart and mourned, when hee sa w such impious people and enemies of God pretend his name only in mouth and in their liues deny the same, as many dooth in these dayes: Gods holy spirit stirred him to reprove them and defend his glozie, which drunkerds could not abide, neither can at this time, of like qualities to suck a pot soundly and turne a dye roundly and hate their unlike with crueltie. Oh cruell Caitifs which misused so woorthy a prophet and sweet singer of Israell, which they greued with their iniquities. Unmercifulnes is alwayes an adiout to impious impes & common kisse cups, like in tyranny to the tyrants that in time of blindness put the blessed Martyres to death, which toke it patiently when they shewed cursed crueltie in throwing sagottes on their faces, that they should not professe the trueth. Our God hath preuented such deeds to him be all honoꝝ Amen.

But drunkerds by their wordes declare their hard hearts, the alebench hath a qualitie of euill utterance, of lying and backbiting all those that will not ioyne in excesse. 1 Peter 4. maketh mention of such saying, wherin it seemeth straunge that ye run not to the same excesse of riot, and therefore speake they euill of you: and if such noisome impes and kissers of Culigna hated exces of riot, as they doe them that reprove it: their rudenes, wrath & enuie, should be turned to temperance, long suffering & lenitie. Much drinking makes drunkerds so coragious that they shewe them selues so stout and pernicious enemies vnto God by their vnreuerent swearing, against his word, by disdayning & hating all those that with heart professe the same, yea backbiting the moste learnedst and vertuous Preachers which for their liues and doctrine ought to be honored: which renouce the poympes, vanities

nities and practised pleasures of this world, longing for the com-  
 ming of their Maister Christ, on whome their conuersation is,  
 as their liues doe illustrate: doing their industrie by all possible  
 meanes to procure vs from euil to goodnes by their good conuer-  
 sation, pure preaching, praying, watching and studying to deli-  
 uer the heauenly doctrine in the best manner to send soules to sal-  
 uation: the hearing thereof may make a stony hart relent, but  
 few drunkards (as their frutes declare) doe repent: although the  
 Preacher instruct them & with *S. Paul, Acts 20* may take their  
 flock to testifie they are cleare from the blood of all men, shewing  
 them all the counsailes of God, giving them warning night and  
 day with teares: not only so, but their liues agreeable in keeping  
 hospitalitie as their substance extends for their poore neighbours  
 and straungers of good behauiour: feeding their soules and bodie,  
 causing them to prayse and pray to God with them before their  
 departure from their houses: In stead of ruffling men, they keepe  
 poore fatherlesse children, neither gamster, swearer nor lyer re-  
 maines in their houses: indued with the spirituall minde of Io-  
 sua 24. verse 15. I and my house will serue the Lord. They vi-  
 sit the sick, set people at vnitie, armed w<sup>th</sup> long suffering, meek-  
 nes and lenitie, abstaining from all appearance of euil, although  
 they be great sinners, they may say with *S. Paul Phillip 3*. Bre-  
 theren be yee followers of mee, and looke on them that walke,  
 as ye haue vs for an example, for many walke of whome I haue  
 tolde you often & now tel you weeping, they are the enemies  
 of the crosse of Christ, whose God is their bellie and glorie to  
 their shame: Euen so are drunkards, the beholding of the drink  
 so dimmes the belly Gods eyes, they will not beholde the liues of  
 good liuers being sent as great blessings: but drunkards doe not  
 delight them & Asmodeus doth spite them. But where is the con-  
 trarie that hath the quallitie of quaffmates, that can poure pot-  
 fuls into his paunch plentifully, turne and trip a dye daintily,  
 that can sweare and stare, iet and iest, cog and lye lewdly, to set  
 men at contrarietie, that is fit to please pot mates and ready to  
 all ryot, is counted a man very quiet: a pleasurable plye-pot but  
 rather a pleasurable plague, Cauponula catcheth him and Tapra-  
 riers entiseth him, so; if sathan can sturre vp drunkards, to drinke  
 such



such to their brydgerie to be as Simon Magus among y<sup>e</sup> disciples, and as Iudas with the Apostles to refraine from the counsaile of S. Peter in his first Epistle Chap. 5. and from the life of Timo. 2. Epistle. 3. Chap. verse 10. & from the great charge of S. Paul giuen. 2 Timothie 4 Chap. and to forget the great menacing Ezechiel 3 verse 18. Chap. 33. verse. 6. that blood might goe with blood, and distruction for want of instructing, or to be like the tree Caprificus and that for bona omilla & ma'a commilla, GOD might reiect them, Diabolus would delight it. All people must practice not to be armed with Ale or euill, but with saywell and doe well as inseperable adioynnts: not with excesse of eating, least pinching paines doth prick vs: riot must be turned to quiet, and drunkennes to sobernes. Therfore with prosperitie and safetie to them that seek the saluation of your soules. Be not rude like them that said to S. Paul. Acts 22 verse 22. Away with such a fellow from the earth, it is not meet that he should liue. And in the 23, Chap. verse 12. is mentioned how they made a cursed bove neither to eat nor drink til they had killed Paul. 2. Cor. 11. verse 24 he the weth how hee was beaten: which cruel actions of y<sup>e</sup> Iewes is a glasse for gulping godbellies to be holde their Iewish quallities. Oh peruerse people indued with such like sauadge behaviour, is it not to be admired that if one see an impenitent malefactor seruing of sathan, in sted of repentance and turning to God whom they haue greiued and reconciliation to him whose conscience they haue offended, turnes their harts to tirannie to sturre vp strife with false lies, to urtice freinds to be foes: God wil take such cause in hand and acquite such wrong: I say not God rebuke y<sup>e</sup>, but if it be his wil returne y<sup>e</sup> from your resistance and presumption, least when death apprehends you, your conscience doth gna w you, when your tongues shalbe too weake to confesse and to ease you.

God beholdeth our wrong walking and will repay: though the Bee hath hony on her legges, shee hath a sting in her taile: euen so, though sinne seemeth swete, when God doth strike the stroke, y<sup>e</sup> sting shall strike y<sup>e</sup> soule: if one should say vnto you, you ale knightes run from the alehouse your houses are a burning, I think you would not be angry with him, but runne to saue your

worldly pelf though you fel by the way : how much lesse ought you to be angry and faster to runne , when one sayes vnto you, freind let vs refraine from such vice least in hell our soules bee burned . Oh gentle iug-mates ioyne to true prayer, repent and turne from ruyng and turne to true repentance, that God may open your eyes which sathan hath so blinded that you hate them that haste yee from hell to heauen . In the 2. of Peete, it is expressed, how iust Lot was vered with the vncleane conuersation of the wicked, so he being righteous and dweling among them, in seeing and hearing, vered his righteous soule from day to day with their vncleane dedes as many are vered in these dayes, but Lot was deliuered and they that greued him tormented.

Concerning the commodities that drunkerds and reprobates receiue for the looue God beares vnto his Children.

**I**t is euident by many places of Scripture how God hath spared the wicked for his Childrens sake : In the 19. of Genesis is expressed, when God for sinne rained vpon Sodome & Gomor byrstone and fire, the towne Segor was saued, by the prayers of Lot, and Lot deliuered for Abrahams sake. Gen. 39. Pharo: house was blessed for Iosephs sake. In the 109 Psalm verse 23. Moses was a meanes that God did not destroy the people: Euen so, all those whome God hath giuen grace to see, may well perceiue this sink of sinne and sinful Realme is preserved for his handmaidens sake by the grace of God our gracious soueraigne Elizabeth Quene of England, Fraunce & Ireland, Defendresse of the ancient catholike faith &c. whome I beseech God for Christ his sake stil to defend from lannes, lambres, traitorly Iudas and all hipocriticall enemies. Amen.

Jer. 5. If there had bene one found in Ierusalem that had executed iudgement and sought the trueth, it had bene spared, but for want therof was destroyed. Genesis 18. verse. 32. If there had been 10 righteous in Sodome, the Cittie had not been destroyed.

Yet drunkerds and licentious Libertines wil not perceiue it but induour to draue men from vertue to vice & oft times cause them to purchase Gods anger. Psalm 106. Moses was punished



shed by meanes of the vngodly that bered his spirit so y<sup>e</sup> hee spake vnadvisedly with his lippes: so that wee see Gods Children oft times fall into sinne and procure Gods displeasure by the meanes of the vngodly, and pernicious reprobates spared a time for the sakes of the faithfull: Yet turne pots rewarde them with hatred and also greiue them with their sinnes: so that they haue cause to mourne with the Prophet, Psalme, 120. Woe is mee, that I remaine in Melech, & dwel in the tents of Kedar. Oh that malefactors had the grace to see the commodities they enioy and haue by Gods Children, for they are meanes to procure the from hell to heauen, by the word of the trueth Euangelicon & Angelicon, teaching the true manner of worshipping God which is an vnspcakable benefit.

Oh pray for our gracious Quene, true Preachers & all Gods Children: although the prayers of the wicked bee abhominable, yet shew your dutie and vse the meanes that God may conuert you, remember your manifold comodities that other Realmes want: and græue not Gods true seruants. For though they be sinners and in respect therof deserue destruction, yet striving against sinne, and græued with a burden therof, by true faith and repentance they apprehend Christ: and being vnited and knitte vnto him, God doth impute them righteous for Christ his sake. We read how many people, to wones and places haue bene preserued by the prayers and for the sakes of the faithfull, and that vnspcakable commodities come by their meanes: if it were not for them, where as people are heathenish and brutish, they would be heathen and brutes, lawlesse and lustful, so that the world could not indure.

How drunkerds and malefactors are preiudiciall to Gods true seruants, therefore they must not be extolled.

**D**runkers causeth Gods Children sometimes to sinne by these manner of meanes: first, by causing them to consent to excesse of riot, and keep their companie: secondly, by opportunitie they prouoke him further to offend in wordes or other actions: thirdly, by the meanes of their wrath & stoutnes they cause them

them to conceale their drunken delights, & therein to sinne: which bringeth vnspeakable grieue of conscience to Gods Childzen.

They are prejudiciall to them in diuers euill deuices: offending their consciences by many euill actions: they hate those with tirannicall hatred that reprove them, they deuoure Gods benefites in excesse, so that his childzen oft times seeleth thereon: they poure in as much in an hower, as will serue a reasonable man a weeke: Drunkards and their adherents causeth much miserie, trouble and expenses, by their quarreling, fighting, thaxting and murthuring: procuring great plagues and pestilence to fall.

We read of the subuersion of townes, Citties and almost the whole world for the sinne and disobedience of man: and the Prophet saith, Psalme, 107, verse, 34. A frutefull land is turned into barrennes, for the wickednes of them that dwel therein. And it is apparent that all the world hath the lesse and worse successe because of excesse of drinking: the poore pay and smart for it, the rich pinch and spare for it: And seeing such calamitie cometh by y meanes of mischeuous malignitie: I wish men doe as Gods word commaundeth and as it is proued in this Booke that they refraine from the fellowship of drunkards cōpanie. For they that are associated with such one as is a wrathful swearer, curser or blasphemour of Gods name: a whozemonger or a drunkard that goymandise him selfe with meat or drinke or any other heinous male factor to exalte him to promotion: doth as it were flatter him in his filthines & makes him selfe accessarie to his sinne, and guild the weapon prepared for his owne destruction.

Notwithstanding where secinitie and sensualitie are coupled, and care of christianitie expelled: a potpauch is a meanes to make men sin in choosing him to be in office although it be inferiour.

He that is an excessive swillswallower, is in respect of manners and good humanitie unworthy to be Medastinus, yet those y haue learning, wisdome, discreation and care to fulfill their othes and duties, are reiected and counted litigious and cōtentious: and he that hath neither learning, wisdome nor fit qualitie, is elected in some odde towne neer the north borders: and if it were thus in many places, it were more to be lamented then admired, for in the last dayes good people shal be dispised, 2. Timothee 3. Consider



and meanes to amendment.

Der this and be ashamed, oh ye, that doe you know not what hurt, in apointing such as are more ready to reele then rule well: is it meet a rude scholler rather a collyer should rule ouer his master: neither such a one ouer the discreat: shall a for be in choise whether foule filchers shalbe punished or no: I trust it is not in many places, that when a drunkerd should be expessed in y quarter bill, the Churchwarden that should doe it, is more wothie to be presented. God will require a seuerer account at the hands of such. Who can be better occupied then to reproue y which God hateth? *Psal. 12.* The wicked beeing exalted, the children of men are put to rebuke: wherby is ment they suppress the godly and maintaine y wicked: if this should be much in vse, it would discourage people to traue their children by in learning, or themselves to study, (and so it doth) and a meanes to bring contempt of vertue, and so come to confusiō: but whatsoever excuse is made, it is the subtilty of sathan y sin should not be punished: that I should beare with thee and thou with mee, and so runne to Topheth the gulffe of garboyles together. *Salomon saith, Prou. 29.* When the righteous are in authoritie the people reioyce, but when the wicked bear rule the people sigh. Therefore all vngodly men are to be excluded from all inferior offices in a commonweale wherof I speak: for they must be vertuous & not vicious: prudent and learned to vnderstand the iniunctions & good lawes of this Realme.

A drunkerd and he that vseth much quaffing is commonly rude and grosse of vnderstanding, wrathfull w full mouth, as a Bear grunts at baiting, ready to all iniquitie, vngodly talke, sloth and vnerie: shamelcs, peruerse, two tounes with little reason: and not one care to receiue wisdom: he is not sui animi compos, a man of sound wit: And seeing God hath forbidden you the societie and company of such: I beseech all people to be warned.

I haue shewed the discōmodities that cometh by drunkerds: (and note it well) if excess of drinking be not refrained, it will bring this Realme to ruine, for such catterpillers and preiudicial deuourers are vnprofitable to them selues and to all others by their impietie and prouoketh God to punish with penurie: for in the *Psal. 65.* is expessed, that he sendeth rayne for a blessing, wherby pastures are clad with shæpe, and ballies couered with

## A Glasse of mans folly,

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eplages,  
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libertie,  
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dictie.

corne, but this yere we haue receiued raine as a cursing, whereby  
sheep and corne haue decreased: Oh shamelesse sodomites consi-  
der we shall lye in the earth with our mouthes full of earth: we  
can no righte coniecture by the signe sent of Gods wrath, but  
that this superfluous powring in of drinke hath caused God  
this yere to poure downe extraordinarie and great floodes of  
water, wherein people haue perished, cattel drowned, houses,  
bridges and goods caried away, and the poore therby almost fami-  
shed: the skye cryeth out against vs, great windes and vnseas-  
nable weather prognosticate that God is angry and vengeance at  
hand: Yet where such abuse is common, if a man be greiued at it  
and tel them of it in freindly maner, (as all people ought to doe)  
*Lewit. 19. 17.* Thou shalt plainly rebuke thy neighbour and suffer  
him not to sin: they hate him both absent & present: Tel trueth is  
excluded, flatterie extolled: but such false flatterers whom Dioge-  
nes teacheth tame beasts will bite, and backbiters also which he  
teacheth wilde beasts and not perceiued, but he y speaketh to the  
face is thought to bite when he doth but rebuke Sal saith, Rebuke  
a wise man and he will loue thee, tel a foole his fault and he will  
hate thee: and so doth drunkards as mention is made *Psal 57. 14.*  
The wicked haue drawen their sword & bent their bowe to cast  
downe the poore and needie, and to slay such as be of a right co-  
uersation: The poore haue cause to cry out of drunkards, all the  
world is the wurse for them. I wish all good people neither extol  
them no: vse familiaritie with them.

o A profitable preparatiue for soule and body of drunkards,  
to attaine to saluation & safetie.

**F**heartely pray all people that woulde haue happines, to  
leauē excessē, and imitate vertue: that they may ar-  
riue at the haue of heauen: to that end and purpose, I wil shew  
a preparatiue which is a great meanes to make vntamed bodies  
in subiection to the spirit. It is fasting ioyned with true prayer:  
not thinking to merit by it as the deceiued fondnes of the papists  
affirme: for when we haue done all we can, we are vnprofitable  
seruants, but fasting to a good end, as it is commaunded, so  
is it commended, and by the word of God very requisite, and of  
Christ



and meanes to mendment.

Christ and his true seruants haue bene vsed. *Omnis Christi actio nostra est instructio*: euerie action of our sauiour Christ is our example and our instruction: And of their fasting we read Luke 4 Math 17. Acts, 10. Acts, 13. 1. Cor. 7. 2. Cor. 11. Ionas 3. Joel. 2. In the 2. of Luke is expessed how Anna a Prophetesse went not out of the Temple, but serued God with fasting and prayers night and day: But the drunk so singeth in alehouses eares, it is to be feared, these sayings and examples wil not enter into them to refozme their follie. Though it seeme vnpleasant to the flesh, I beseeche thee which art most excessive take good counsaile for thine owne profit and thou shalt find it pleasant to the spirit. Enter secretly into thy Chamber, vse abstinence and true prayer: call to remembrance what thou art, a blast of breath: how short thy time is, not sure of an houre, and when thou departest thou goest to hel to remaine euerlastingly: or otherwise if thou be penitent & graft in Christ, to ioyes eternally. Consider wel with thy self of these thinges, and pray hartily to God to chaunge thy minde to vse good companie and auoide the contrary, to refraine from quaffers, and delight in modest liuers: or els they will drawe thee againe into the myze. Thou shalt finde it bothe profitable and peaceable, not to drink betweene meales: if thou vse such great laboꝝ that thou must needs: drink not so strong as shall make thee stagger out of the way of good behauiour, rather vse small ale & the better meat, but to refraine betweene meales is an excellent diet for students, artificers and all people: for being vsed thou shalt finde it a great help to sobrietie, lenitie, temperance, chastitie, helth, wit and welth, & thine eyes being cleared, thou shalt apparantly perceiue y true fasting is very requisite to be vsed, & gluttonie refused. But many wil not fast truly because y papists fasted falsely, they refuse many good meanes, because the papists vsed them to no good ends: we ought to fast, Gods word commendeth it, and her Maiestie commaundes it: our bodies shalbe the more obedient & subdued to the spirit, & we shall spare the more for the poore. The committers of gluttonie shall not inherit the kingdome of God. The fall & vtter decay of Sodome was pride, gluttonie, idleness & contempt of y poore: which sins aboundeth, repent therfore oh Mame, Christ menacing both mind

# A Glasse of mans folly,

thee, *Luk. 6.* Woe bee vnto you that are full, for yee shal hunger. *Saint Iames* the fifth chapter threatneth the wicked rich men, & saith, Weepe and howle on your miseries that shall come vpon you: hee telleth them that they haue liued in pleasures on the earth, and wantonnes.

## A louing Letter to all lycentious Libertines.

**I**t is like that *Sathan* will seduce and draue some malefactor, I enuie, or some of his adherents, to hate this booke with word or writing, although it be the truthe: For the Bible (containing the word of God) hath bitter enemies: I wish such to praye to God, least plagues and paines do pinch him: for no true subiecte that hath Gods holy spirit, wilbe enemye or mislike that which admonisheth vs to the feare of Gods Maiestie, obedience to our gracious Quene, her honourable Counsaile, Magistrates, true and faithfull ministers, as this booke dooth. Therefore take heed of had I wish, least God rebuke thee.

And because drunkards and whoremongers, swearers, and all licentious Libertines which commit sinne with greedines, hate those with tyrannye that reprove their impietie: I heartily and humbly wish the saluation of your soules, and desire you to consider well the causes why good people reprove yee. The first and chiefe cause is, God hath so commaunded. *1. Pet. 4* Let euery man as he hath receiued the gift, minister to same one to an other as good disposers of the manifold graces of God. And likewise commaunded *Leuit. 19. Mat. 18. Luk. 17. Gal. 6. Iame. 5. 20.* Let him knowe that he which hath conuerted a sinner from going astray out of the way, shall saue a soule from death & shall hide a multitude of sinnes. Therefore I pray you consider, if we should perceiue a house ready to fall vpon a man and not giue him warning we are guiltie of his death. Euen so, if we see each other procure the destruction of the soule and not admonish him, we offend God. And if we shew any signe of familiaritie to any that stand in error, or any secte whatsoeuer manner of miscreant he be, and not reprove it, we are partaker of the fault. *2. Iohn. 10, 11.* The second cause is godly zeale, for wee are commaunded *Mat. 7. 12.*

to ..



and meanes to amendment.

to doe as we would be done vnto: and all (or the most part of people) would inherit heauen, so they might catch it with skipping, but they like not to tread the straight path it is so vnpleasant to the flesh: but seeing it is profitable, euery man in true feare of God must admonish and be content to be admonished. The third cause is the remembrance of the blessing promised to them: as it is written, *Dan. 12.* They that turne many to righteoulnes, shall shine as the starres for euer. We chiefly meaneth the ministers of Gods word, and next, all the faithful which instruct the ignorant and bring them to the true knowledge of God.

Oh that people had a liuely faith to consider of this happy felicitie: it would quicken their slacknes to viuification. The fourth cause is, the eyes of their hearts being opened, they are grieued to perceiue how the greedy gathering deuill makes his nette to take people, in blinding, snarling and winding them in, as the Spider prepares his snare to snarle the flies to kill them. The vngodly seeth Sathans net also, but it seemes so pleasurable, that they consider not the destruction it bringeth. It is furnished with false gloses of delights most deuilish, all kinde of alluring baits which seemeih sweete.

Case for the negligent Minister: partialitie for the carelesse Officer: falshood, for vnconcionable Lawyers: deceit, for buiers and sellers: cuill excuses, for Swearers & lyers: false hope to escape, for the thiefe and filcher: false hope of gaine, for the de- Eschew the  
ceit and gamester: enuie, for the wrathfull: hatred for the mali- deuils net.  
cious: reuenge, for quarelers, fighters and murderers: vn-  
satiable delight, for drunkards and gluttons: loue of lust, for fornicators, whoremongers and adulterers: pride, for painted parrats:  
gaine, for greedy extortioners: crueltie, for the vniuersall: dis-  
daine of Gods word, for Sabaoth day breakers: no regarde of  
Christs coming, for riotous roysters: dissimulation, for hypo-  
crites: vaine glory, for the world pleaser: worldly affliction, for  
the couctous: loue of sensualitie, for prophane liuers: hate of  
trueth, for louers of sects: an enticing, from God and all goodnes:  
an alluring, to the deuill and all deuilishnes. But as great flies  
breake from the spyders snare, even so, such as are endued with  
Gods spirit and strong faith, breaks through the deuils net. And

## The Glasse of mans folly,

many are strong to drinke, and holde their heads as high as a horse, looking like Lucifer, to quarrell and fight with their owne image and with those that wish them most good, but very cowardes to resist Sathan: he ruleth them, he ouercommeth and maketh them bondslaues to serue him, and intice them to hate all those that contrary doth counsaile them: but at last he will make them taste of toyments and perpetuall paine. To pzeuent such woe, repent: And ending this my letter, I desire you with heartie affection to feare our God to græue, and to that end I haue vsed boldenes of speech, because I my selfe and also you, are too bolde without bashfulness, and our accustomable exercises are execrable. I pray God be mercifull vnto vs sinners: and ending with my petition to God for you, and to you for your selues: I am ready to doe for you in all godly requests, and with a memento I beseech you remember amendment, and haue it in sempiternam rei memoriam.

A reproofe of whordome, a collaterall cousin to drunkennes attending to the same: *Sublata causa tollitur effectus.* Take away the cause and the effect falleth.

**E**xcesse of drinkeing is so accustomable, that whoredome commonly is the sequell abhominable, so monstrous as my pen to auoide long period, shall not now expresse: not only in the vnmarried but also in the married. In the vnmarried committing fornication, and frequenting euill company which coition is pestiferous and execrable. And many married are vnstable to fulfill their luses like brut beasts, and much worse, not knowing the right vse of marriage, which is lawfull for all men. Understand that first it is an Antidotarie against whoredome, 2. It is ordained to be vsed in the feare of God, for the procreation of children. 3. For mutual society and comfort of each other. 4. To be a tipe of the spirituall wedlocke betwixt Christ and his Church, these are the right vses of marriage. If people had a liuely faith they would refraine from frequenting filthy fornication, whoredome, adulterie and vncleanes. And seeing God beholdeth all the dwellers vpon the earth: It should be so farre from



from vs, that it ought not *Ephe. 5. vers. 3.* to be once named among vs. *Gala 5.* Adultery, fornication, uncleannes, drunkennes, and gluttony are fruites of the flesh: the committers thereof shall not inherit the kingdome of God. I would to God I could as easily winne men and women (maintained in their soules) from this sinne of whoredome, as I can write to them.

*Asorus Asorus* thou seruest *Asmodeus*, in Cities, Townes, and countries, drunkennes and whoredome abound. Oh if it were the Lord which can open the ground to close yee downe to hell: for breuity sake one example for many: *Gene. 12. vers. 17.* Pharaos because he intended euill in his heart toward Sara, was plagued greatly and all his household: Oh Salax leaue lust and lechery, vse abstinence, and hate not him that admonish thee, least God doth gripe thee. For you which are fornicators and adulterers, in pretence and also in action, how shall you escape the vengeance to come? Take example of good Ioseph. *Gene. 39. vers. 8.* He refused when he was offered to commit that euill action, for he feared God: Susanna also consented not, but withstood the importunements of the vngodly. In the *Reuel.* it is written that they that were not defiled with women, waite on the lambe wheresoever he goeth: but many rude roisters refuse the heavenly ioyes to frequent a strumpet in Luxury: Oh yee drudges of drudgery, refuse not the heavenly felicity. *Pro. 2.* speaking of a harlot, saith: *vers. 18.* Surely her house tendeth to death, and her pathes vnto the dead. And they that goeth vnto her, returne not againe: neither take they holde of the waies of life. And you that are married and liue without gouernment and feare of God: abuse not your bed, but vse it to Gods glory, least your propagation be bryd toward seed, extraordinary strange birthes or vntimely. Imitate *Tobias 8. vers. 4.* being newly married to Sara and shut into the chamber with her, said: Sister let vs pray to God, that he may haue pittie on vs. And the latter end of his praier was this *vers. 7.* And now O Lord I take not this my sister for fornication, but vprightly. Wherefore graunt me mercy that wee may become aged together, and she said with him. Amen.

## A glasse of mans folly,

Starch is here reprooued, and poking  
Irons disallowed.

**A**s by Gods word drunkennes and excesse, taking and wast-  
ing of drinke, is euidently conuincied: so is starch made of  
that which is the chiefeſt foode for the ſuſtentation of vs, here re-  
proued. For whereas poore people that want bread, ſhould be  
nouriſhed and fed therewith, many to pleaſe and fulfill their fond  
affectiions, feede their great ruffes: which declareth that we haue  
more loue and deſire to fulfill our vaine delighted affectiions, then  
loue and deſire to relieue our poore brethren and their children,  
which in moſt places of this realme haue wanted bread, and glad  
of bran to make them bread and could not: but luſt delightfull is  
full of ſhifts, for ſome ſay they buy it, and therefore not culpable  
of the making, a ridiculous excuſe: for it is manifeſtly knowne  
how it is made, and if there were no buier, there ſhould be no ſel-  
ler. It is to be feared there is as much ſpent in that heinous or-  
der as might ſuſtaine the moſt part of the pouertie in this realme  
euery yeere. And many diſordered wenches ſpend much time vn-  
profitable in dayes and nights to make it, to paint, pat and ſet  
great ruffes (oft times) when they ſhould heare and learne the  
word of God. Oh ſhameles Hares, more liker then baſhfull  
maidens, that ſpend moſt part of their life time about starch, and  
ſtarching, patting, pulling, thruſting, rubbing and ſcaring of  
cloth, with hote Irons. The Diuell the inuenter of pride hath  
found out ſuch an exerciſe, as minion Meretricus moſt delights in,  
much wood is ſpent frivolouſly to heat poking Irons, and the poore  
vnable to buye it: much Linnen by them is burnt, and the poore  
want cloth to ſhift them: the starch is taken from wheat meale,  
and many crie out for coarſe crible. But fancy fine, with ruffes  
vp to her cyne, like not to be reproued, to cull and kiſſe, her plea-  
ſure it is, ſay what you will: I ſay the poking Irons whereby  
they deſtroy and ſcare good ſtuffe, is meete for a plommer: and  
punishment, meete for pride poppinayes. There be many  
wealthy good huſwiues and houſekeepers in England, that uſe  
no other starch then faire water: and walketh white and cleane,  
and



